



How to avoid *heedlessness*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

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to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him



رحمه الله | Rahimahullah
May Allah have mercy upon him

Introduction

Chapter One

The word al-Ghaflah in the Arabic language translates as “heedlessness” in English. Ibn Faaris says in his book, Mu'jam Maqaais al-Lugah, that the word al-Ghaflah means to leave something intentionally and unintentionally.

Al-Fuyuumi says in his book, al-Misbah al-Muneer, that the word al-Ghaflah means the absence of something from a person's mind. It is used for the person who forgets something deliberately, or accidentally.

For example, in the ayah where Allāh ﷻ says:

1

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

[The time of] their account has approached for the people, while they are in heedlessness turning away.

Surah Al-Anbiya: 1

Al-Rāghib al-Asfahānī ﷻ defined it as:

2

"سهو يعتري الإنسان من قلة التحفظ والتيقظ"

“Forgetfulness which impacts the human from poor memory and alertness”

Mufradāt Gharīb al-Qur’ān 2/156

Allāh ﷻ rebuked the people who are heedless in the Quran. He warned His Prophet ﷺ from being amongst them and from being with them:

3

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

[The time of] their account has approached for the people, while they are in heedlessness turning away.

Surah Al-A’raf: 205

Allāh says to the Prophet ﷺ to remember Allāh in his nafs with humility and with a low voice and not to be from those who are heedless.

Allāh also warned His Prophet ﷺ from being in companionship with the people who are heedless:

4

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

Surah Al-Kahf: 28

Allāh rebuked people who are heedless of the hereafter by saying:

5

يَعْلَمُونَ ظَهْرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ

They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

Surah Ar-Rum: 7

Allāh ﷻ also informed us that the disbelievers are from those who are heedless:

6

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ. ذَلِكَ بِأَنَّهُمْ أَسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ. أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ

Whoever disbelieves in [i.e., denies] Allāh after his belief except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment; That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people. Those are the ones over whose hearts and hearing and vision Allāh has sealed, and it is those who are the heedless.

Surah An-Nahl: 106-108

Allāh ﷻ also mentions that destruction is for those who become heedless:

7

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

And warn them, [O Muḥammad], of the Day of Regret, when the matter will be concluded and [yet], they are in [a state of] heedlessness, and they do not believe.

Surah Maryam: 39

This was recited by the Prophet ﷺ after he ﷺ mentioned to his ﷺ companions about the Angel of Death being slaughtered.

Abu Sa'eed Al-Khudri رضى الله عنه narrated that the Prophet ﷺ said:

8

"يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحٌ - زَادَ أَبُو كُرَيْبٍ - فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَاتَّفَقَا فِي بَاقِي الْحَدِيثِ - فَيُقَالُ يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ - قَالَ - وَيُقَالُ يَا أَهْلَ النَّارِ هَلْ تَعْرِفُونَ هَذَا قَالَ فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ - قَالَ - فَيُؤْمَرُ بِهِ فَيَذْبَحُ - قَالَ - ثُمَّ يُقَالُ يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ " . قَالَ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ } وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا

"Death would be brought on the Day of Resurrection. in the form of a white-coloured ram. Abu Kuraib made this addition: Then it would be made to stand between Paradise and Hell. So far as the rest of the hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognise this? They would raise up their necks and look towards it and say: Yes, ' it is death. Then it would be said to the inmates of Hell-Fire, do you recognise this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said: O inmates of Paradise,, there is an everlasting life for you and no death. And then (addressing) to the inmates of Hell-Fire, it would be said: O inmates of Hell-Fire, there is an everlasting living for you and no death. Allāh's Messenger (may peace be upon him) then recited this verse pointing with his hand to this (material) world:" Warn them, this Day of dismay, and when their affairs would be decided and they would be un- mindful and they believe not""

Sahih Muslim 2849

When the Prophet ﷺ recited this ayah he pointed towards this dunya.

Types of Heedlessness

Chapter Two

1

Types of Heedlessness

Heedlessness can be divided into two types. The first one is heedlessness that is praiseworthy, which is to be heedless of all the things that are not pleasing to Allāh. Allāh describes the chaste women with this type of heedlessness when He says:

1

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

Surah An-Nur: 23

Allāh mentions the chaste women to be heedless from the sins that they are accused of. The second type of heedlessness is the blameworthy type, which is to be heedless of Allāh, from His remembrance and obedience, and from the hereafter.

2

Different Types of People That Fall into the Second Category of Heedlessness

Allāh mentioned that the majority of the people are heedless, and their heedlessness is the blameworthy one.

Allāh ﷻ says:

1

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

[The time of] their account has approached for the people, while they are in heedlessness turning away.

Surah Al-Anbiya: 1

The people who fall under this type of heedlessness are of three types:

i) Al-Gaflah Al-'Aaridah

This type of heedlessness occurs from the righteous people sometimes. When these people fall into heedlessness, it tends to be short, and it leaves them quickly. They turn back to Allāh by remembering Him and the Day of Judgement.

Allāh mentions this type of people in the following ayah:

2

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Indeed, those who fear Allāh - when an impulse touches them from Satan, they remember [Him] and at once they have insight.

Surah Al-A'raf: 201

From the qualities that these people possess is that they have Taqwa of Allāh. So when the Shaytaan whispers to them, they remember Allāh and their heedlessness leaves them.

ii) Repetitional Heedlessness

This is the type of heedlessness that the sinners and the criminals from the Muslims fall into whilst they are sinning. They stay in this state for a period of time, and then they either wake up from their heedlessness or die in that situation.

iii) Complete heedlessness

This is the heedlessness that the disbelievers are in. They have reached the highest level of heedlessness, which is kufr. Allāh ﷻ mentioned their heedlessness in the Quran:

1 إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

Indeed, Allāh will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

Surah Muhammad: 12

In this world they are heedless. They are completely unaware of their purpose in life and they live merely for their own enjoyment. They do not think about, nor believe in, Allāh or the Day of Judgement.

Allāh ﷻ also says:

2 لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ
By your life, [O Muḥammad], indeed they were, in their intoxication, wandering blindly.

Surah Al-Hijr: 72

Allāh referred to their heedlessness as though they are drunk; they do not know what is around them and they do not know what is said to them. They have reached the pinnacle of heedlessness in its complete sense. The only way to take them out of this heedlessness is to call them to Islam and to take them away for their religion.

Causes of Heedlessness

Chapter Three

1

Striving to Bring Enjoyment to the Body

A person can become heedless when their main focus is to bring relaxation and enjoyment to their body.

The poet said:

يا خادمَ الجسمِ كم تشقى بِخدمته

أَتطلب الرِّيحَ فيما فيه خسران

أقبل على النفس واستكمل فضائلها

فأنت بالنفس لا بالجسم إنسان

**“O you who is busying your body, how long are you going to serve it.
You have fatigued your body with that which is of loss.
Turn towards your soul and seek to complete the virtues of it, because
it is due to the soul and not the body that you are a human.”**

Allāh ﷻ says:

1

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

And thus We have revealed to you an inspiration of Our command i.e., the Qur’ān

Surah Ash-Shura: 52

Allāh referred to the revelation as ruuh because it gives us life. In this world, a lot of people are heedless because of this reason. Their sole focus is on their body, without any concern for their soul. If a person gets a spot on his body, he or she would go out of their way to fix it. However, if it is their heart that is tainted with dots and darkness, no concern is given to rectifying the situation.

Muhammad ibn Sireen رحمه الله mentioned that a man observes the cleanliness of his garments but does not observe the cleanliness of his religion.

2

Concerning Oneself With the Enjoyment of This Dunya

This results in heedlessness of Allāh and the Day of Judgement. When a person makes the dunya their ultimate goal, they forsake their obligations and start indulging in things that are haram.

The poet said:

نهارُك يا مغرورٌ سهو وغفلة

وليْلُك نوم والردى لك لازم

وسعيّك فيما سوف تكره غِبُهُ

كذلك في الدنيا تعيش البهائمُ

**“Your day, O’ deceived one is [spent being] forgetful and heedless.
Your night is [spent] asleep and humiliation is necessary for you.
You are tiring yourself in that which you will regret one day.
Remember that in this world, animals do live”**

Hilyah al-Awliyā 7/220

This poem is indicating that just because you are living in this world, it does not mean you are special. Likewise, the animals are also living in this world.

3

Striving to Bring Enjoyment to the Body

Many people lack this feeling of regret when they sin and as a result, they become heedless.

The poet said:

لما خلقوا لما غفلوا وناموا	•••	أما والله لو عرف الأنام
عيون قلوبهم ساحوا وهاموا	•••	لقد خلقوا لما لو أبصرته
وتوبيخ وأهوال عظام	•••	ممات ثم قبر ثم حشر

“If, by Allāh, the people knew why they were created, they would not be heedless nor would they sleep. Indeed, they were created for that which if they open the eyes of their heart, they would cry and wake up. Death, then the grave, then the resurrection, the interrogation and the great matters”

Al-Mudhish by Ibn al-Jawzī 122

The poet says that if the sons of Adam knew the reason why they were created, they would not be in heedlessness nor waste their time by sleeping excessively. For indeed, the sons of Adam were created for matters that are great. Death, the life in the grave, resurrection and other matters of greatness - if the sons of Adam were to truly internalise this, they would surely wake up.

4

Following Desires

The following of desires leads you to being heedless of Allāh and the Day of Judgement.

Allāh ﷻ says:

- 1
- وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ . فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ
- And as for those who were in awe of standing before their Lord and restrained themselves from 'evil' desires, Paradise will certainly be 'their' home.

Surah An-Naziat: 40-41

Allāh ﷻ made following desires to be the opposite of following the truth and He promises a severe punishment for those who follow their desires:

- 2
- يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ
- [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account.

Surah Sad: 26

Therefore, following one's desires is opposition to following the truth and leads a person to heedlessness.

5

Working and Looking for Provisions

There is no doubt that the believer is commanded to seek provisions since it is upon him to provide for himself and for his family. However, the mistake that a lot of people fall into is that their seeking for provisions makes them heedless of Allāh and the hereafter. Their job makes them heedless of their true purpose in this world. From the signs of a true believer is that they are not heedless of Allāh because of their business, trading, jobs etc. May Allāh make us from them.

Allāh ﷻ says:

- 1
- فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ
- [Such niches are] in houses [i.e., mosques] which Allāh has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings. Men who neither trade nor sale (business) diverts from the Remembrance of Allāh (with heart and tongue), nor from performing As-Salāt (Iqāmat-as-Salāt), nor from giving the Zakāt. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).
- Surah An-Nur: 36-37

Allāh ﷻ describes a type of believer (men and women) who will not let their seeking of provision get in the way of remembering Allāh, establishing the prayer, giving Zakah etc. They fear the Day where the hearts and the minds of people will be tossed and turned.

6

Games and Sports

It's a sad reality that many people are distracted by games, sports and other activities. These activities distract them from remembering Allāh and the Day of Judgement.

Narrated by Ibn Abbas رضى الله عنه that the Prophet ﷺ said:

- 1
- " مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ وَمَنْ أَتَى السُّلْطَانَ افْتِنَ "
- He who lives in the desert will become rude; he who pursues hunting will be negligent, and he who visits a king will be perverted.
- Sunan Abi Dawud 2859 | Grade: Sahih (Al-Albani)

Hafidh Ibn Al-Hajr رحمه الله said what it means by this is that the one who is constantly doing these three things will fall into the consequences mentioned in the hadith. Sport would also fall under this hadith. There is nothing with playing sports with the intention to exercise your body, but it can also sometimes be a means to forget the aim and objective of why we were placed in this world.

Things That People Become Heedless Of Allāh

Chapter Four

1 ● Heedless From Learning the Religion.

A lot of people remain heedless from learning the religion. They choose to be ignorant of the religion of Allāh, and consider the responsibility of studying and learning the deen to be upon the students of knowledge and the scholars only.

2 ● Heedless From the Book of Allāh

A lot of people are heedless about the book of Allāh. They are heedless in learning it, memorising it, teaching it and implementing it. This is in complete contrast to the Sunnah of the Prophet ﷺ who urged us to recite the Quran:

Aa'isha narrated that the Prophet ﷺ said:

1 **الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَفْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ**
One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have two rewards.

Sahih Muslim 798

3 ● Heedlessness from Remembering Allāh.

Remembering Allāh ﷻ is a provision that Allah gives His righteous slaves. It is something that brings life to the heart of the people, and it is an honourable station to be raised to.

4 ● Heedlessness from Adhkaar

Many of us are heedless from the types of Adhkar related to protections. For example, it is narrated from Khaula bint Hakim Sulamiyya that the Prophet ﷺ said:

1 **إِذَا نَزَلَ أَحَدُكُمْ مَنْزِلًا فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . فَإِنَّهُ لَا يَضُرُّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْهُ "**

When any one of you stays at a place, he should say:" I seek refuge in the Perfect Word of Allāh from the evil that He created." Nothing would then do him any harm until he moves from that place.

Sahih Muslim 2708b, 2709a

5 ● Heedless in Coming with Good Intentions.

Many of us are heedless regarding our intentions. The Prophet ﷺ said in a hadith:

1 **"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، ... "**
"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended..."

Sahih al-Bukhari 1

Narrated from Abi Mas'ud Al-Ansari رضي الله عنه that the Prophet ﷺ said:

2

" إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً "

"When a Muslim spends something on his family intending to receive Allāh's reward it is regarded as Sadaqa for him."

Sahih Bukhari, Book 64, 263

If a Muslim gives provision to his family while hoping for the reward from Allāh, then it will be counted as a sadaqah for him. Many of us provide for our family out of habit and do not come with this noble intention. Instead, we do it out of love, or because we feel like we should. However, if we came with the intention to please Allāh, then it would be counted as a rewardable act of worship.

Similarly, sexual intercourse that occurs between the wife and the husband can also be a rewardable act of worship with the correct intention. The Prophet ﷺ said:

3

...وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ...

...and in man's sexual Intercourse (with his wife,) there is a sadaqah...

Sahih Muslim 1006

Upon hearing this, the companions of the Prophet ﷺ were taken by surprise, so they said to the Prophet ﷺ:

4

" يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ "

O Messenger of Allāh, is there reward for him who satisfies his sexual passion among us?

Sahih Muslim 1006

The Prophet ﷺ replied:

5

" أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ "

Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.

Sahih Muslim 1006

This kind of reasoning is called Qiyaas al-Aqsi. The Prophet ﷺ was teaching his رضي الله عنه companions that if the consequences of fulfilling one's desire in haram is punishment, then the consequences of fulfilling one's desire in halal is reward. However, the condition here is that it is done with intention.

Even the food that is put into a wife's mouth can be rewarded if the right intention is present. The Prophet ﷺ said:

6

" إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ "

"You will be rewarded for whatever you spend for Allāh's sake even if it were a morsel which you put in your wife's mouth."

Sahih al-Bukhari 56

The same thing applies for the sisters. If a wife is cooking, ironing, cleaning or looking after her husband's house, then she will be rewarded for all of this as long as she comes with the correct intention.

6 ● Heedless in Favouring One Action Over Another

A lot of people are heedless when it comes to the sequence of actions and placing them in their proper place. ‘Ibaadat are not all one level. Some are high in terms of reward, and some are low. Many of us do not understand the virtue of one ‘Ibadah over the other, and we are therefore unable to take advantage of these huge bounties.

Ibn Al-Jawzi said:

1 "وإن من تفضيل بعض العلماء إيثاره التنفل بالصلاة والصوم، عن تصنيف كتاب، أو تعليم علم
ينفع لأن ذلك بذر يكثر ريعه، ويمتد زمان نفعه"
"Some of the scholars gave precedence to authoring books and teaching beneficial knowledge over voluntary prayers and fasting because it is a seed which brings out greater benefits when it is planted and the time-scale of its benefit is longer."
Sayd al-Khātir 42

The reward for these types of actions are greater because of the longer-lasting impact they have. For example, the reward of authoring a book will carry on every time someone reads the book, whereas the reward of voluntary prayers will stop once you pass away. Scholars have written books on the fiqh of righteous actions and their levels.

Punishments for Heedlessness

Chapter Five

The punishments for heedlessness are numerous and scary.

From them are:

1 Punishment in this World

Allāh ﷻ says:

1

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَىٰ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُثُونَ فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel. But when We removed the punishment from them until a term which they were to reach, then at once they broke their word. So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

Surah Al-A'raf: 134-136

2

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

Surah Al-A'raf: 146

Al-Imam Al-Baidaawi رحمه الله said:

3

"أي: ذلك الصرف بسبب تكذيبهم، وعدم تدبرهم للآيات"

"Meaning: that the cause of their diversion was because they disbelieved and they did not ponder over the verses."

Tafsir al-Baydāwī 1/360

Allāh ﷻ says in another ayah:

4

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

And when they deviated, Allāh caused their hearts to deviate. And Allāh does not guide the defiantly disobedient people

Surah As-Saf: 5

2 Being Diverted from Allāh's Mercy

The Prophet ﷺ said:

1

"عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتَنْسِينَ الرَّحْمَةَ"

"Hold fast to At-Tasbih, At-Tahlil, and At-Taqdis, and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy"

Narrated by al-Tirmidhī 3583, and graded Hasan by al-Albānī in Mishkāt al-Masābīh 2/22

Scholars like Sheikh Bakr Abu Zaid and others took from this that if beads or other things are used to do dhikr instead of using fingers, that thing will not speak on your behalf on the day of Judgement. The hadith also specifically mentions not to be heedless. If you do, then the mercy of Allāh will be taken from you.

3 A Person's Dua Will be Rejected

The Prophet ﷺ said:

1

"ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَّاهٍ"

"Call upon Allāh with certainty that He will answer you. Know that Allāh will not answer the supplication of a heart that is unmindful and distracted"

Narrated by al-Tirmidhī 3479 and graded Hasan by al-Albānī in Sahīh al-Jāmi'

4 Shaytan Will Take Over Your Affairs

If you are heedless, then you are opening the door for Shaytan to stay with you and eat food with you. Jabir Ibn Abdillāh رضى الله عنه mentioned that The Prophet ﷺ said:

1

"إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لَا مَبِيتَ لَكُمْ وَلَا عِشَاءَ . وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَذْرَكْتُمُ الْمَبِيتَ . وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَذْرَكْتُمُ الْمَبِيتَ وَالْعِشَاءَ"

"When a person enters his house and mentions the name of Allāh at the time of entering it and while eating the food, Satan says (addressing himself: You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allāh, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allāh while eating food, he (the Satan) says: You have found a place to spend the night and evening meal."

Sahih Muslim 2018a

5 You Will Be Regretful on the Day of Judgement

The Prophet ﷺ said:

1

" مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةً "

The Prophet ﷺ said: If anyone sits at a place where he does not remember Allāh, deprivation will descend on him from Allāh; and if he lies at a place where he does not remember Allāh, deprivation will descend on him from Allāh.

Sunan Abi Dawud 4856

6 Entering the Hellfire

Allāh ﷻ says in the Quran:

1

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ أُولَٰئِكَ مَا لَهُمْ أَلَنَارٌ بِمَا كَانُوا يَكْسِبُونَ

Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs - For those their refuge will be the Fire because of what they used to earn.

Surah Yunus: 7-8

Allāh ﷻ also says about His Promise:

2

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُؤْيِلْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَالِمِينَ

And [when] the true promise [i.e., the resurrection] has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been heedless of this; rather, we were wrongdoers."

Surah Al-Anbiya: 97

Allāh ﷻ also says:

3

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَا يَسْمَعُونَ بِهَا ؕ أُولَٰئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ ؕ أُولَٰئِكَ هُمُ الْغَافِلُونَ

And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

Surah Al-A'raf: 179

4

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

[It will be said], "You were certainly heedless of this, and We have removed from you your cover, so your sight, this Day, is sharp."

Surah Qaf: 22

O Allāh, fill our hearts with your remembrance and don't make us from the heedless.



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